



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Her maiden attire was rent into shapelessness; her brow was bruised and swollen; her abundant hair, almost preternaturally black, streamed wildly over her bosom, revealing, in its interstices, fresh waving streaks of crimson, which confirmed the tale of ultra-barbarian outrage. Her cheek had borrowed the same fatal hue from the neck of her slaughtered parent, to whom, in her insensibility, she clung with love strong as death.

Through the means adopted, she gave token of revival. Her hand had retained a small gold cross, and she raised it to her lips. The closed lids were slowly expanded from her large dark eyes; a low, agonizing moan followed. I hastened to present the wine. In the act, the mantilla fell from the arm which conveyed the glass; appallingly she shrieked—became convulsed—passed from fit to fit—expired!"

LITERARY NOTICES.

1. *Dr. Allen's Second Letter to Mr. Ladd.*

DR. ALLEN claims for this letter, as he did for the first, a place in the Advocate; but we doubt whether justice or courtesy would require us to comply with such a demand made in such a way. He has furnished us with no copy of either letter, nor even shown us the common respect of sending a private note to request their insertion; but merely published them in a newspaper, and then left us to hunt them up as we could. We did so with the first, but found so much difficulty, that we do not feel much inclined to take the same trouble for the second. Indeed, we hardly feel at liberty to tax our readers with some fifteen or twenty pages of personal replies, and special pleadings that have little, if any thing, to do with the point at issue. We wish to ascertain whether the gospel sanctions or condemns war; and on this point Dr. Allen's last letter contains no argument, or important thought, not found in the first.

We are quite sure that Dr. Allen will not complain of this course. He has had every advantage he could desire. He made his appeal to popular prejudices in such a way, that it was impossible to meet the poison with a timely antidote; and the religious press betrayed its temper on the general subject by allowing Mr. Ladd only *three or four columns to answer more than ten*. Such restriction obliged him to say so little on the main point, that we shall at our leisure resume it, but not in the way of reply to this or any other attack.

Our readers will remember the motive of Dr. Allen's attack upon our Society—our preservation from utter ruin by the obnoxious

clause in our Constitution ; and he will doubtless rejoice to learn, that the Society, so far from being ruined, has, either in consequence or in spite of that clause, gained more the past year than during its first seven years of freedom from what he condemns.

2. *Annual Sermon before the Legislature of Massachusetts, Jan. 3, 1838.*

By REV. RICHARD S. STORRS, D. D.

This eloquent discourse deserved, but could not receive an earlier notice on our pages ; nor can we now do more than give a few brief extracts :

“ Equally cogent are the claims of the citizen on the government, for the preservation of peace with other nations. The precept of divine benevolence, ‘ if it be possible, as much as lieth in you, live peaceably with all men,’ is not more obligatory on the private individual than upon the ruler ; for the expenditures of treasure, life, and moral virtue, involved in wars of ambition, conquest or revenge, are hardly more compatible with the genius of Christianity, than with the immediate interest of the state ; and the day when the noise of the battle and the warrior shall cease, is not more the delightful theme of prophetic annunciation, than the object of hope and fervent desire to every friend of rational liberty. And while government refrains from too lofty pretensions, and from all injurious claims on foreign powers, and perseveres in holding high and honorable intercourse with them, based on the principles of truth and equity, an appeal to arms will rarely, perhaps never, be found necessary, and differences, when they arise, will be promptly adjusted by amicable negociation. If war, as it is sometimes said, be the safety-valve of a nation, letting off the redundant mass of turbulent passion,—or, if it be a necessary evil, like the volcano, giving vent to earth’s internal fires, and heaving forth upon its surface the fountains of burning lava, that otherwise would convulse the world,—still it must be confessed, that it pours forth, in all directions, streams of unmingled bitterness and wo, withering the hopes of families—annihilating the accumulated resources of ages—prematurely transferring thousands of immortals from scenes of privilege and hope, to the retributions of eternity. And is this a nation’s safety-valve ? What, then, I ask, is a nation’s *destruction* ? Is man’s depravity so deep, so dark, so furious too, that nothing can prevent its overflow to the world’s ruin, except a license to ‘ kill, plunder and destroy ’ his fellow-men at his pleasure ? And is this the strong argument that justifies the wholesale butchery of unoffending individuals, and the thousands of exterminating wars that stain the broad page of man’s history ? Far better aim at the wider diffusion and the firmer establishment of those principles of peace and fraternal love, which strongly mark the gospel of Christ. Give to a nation the spirit that breathes ‘ peace on earth and good-will to men,’ throw abroad that all-penetrating moral influence which flows from the respect of rulers for the institutions of religion, and discountenance infidelity, both in high places and low, with the whole train of its legitimate offspring,—ungoverned passion, reckless vice, and heaven-daring crime,—and we have se-